586 If the husband and wife do not prove to be compatible they are, like all Moslems, permitted to divorce. "In case the husband separates from his wife," Tu Chung-yüan explains, "the household goods are entrusted to the wife; if she separates from her husband, she does not get the household goods. A son is the prop-
587 erty of his father; a girl, the property of the mother. After a half year's separation, it is not improper to remarry."

Marriage and divorce in Turkestan, in fact, not so long ago came with a frequency that was alarming. Go-betweens of a city could customarily find a bride for almost any newly arrived traveler. One story, which gives a hundred days as the waiting period before new nuptials, credits a certain rather gay young lady with marrying a man in one locality, divorcing him ostensibly as a result of a dispute, and then receiving the requisite official document testifying she was again free. After one hundred days she married again, loved, quarreled, and divorced even more rapidly, and thus obtained another document. Now having two such papers in her possession, she traveled to another town where she began her amours and marriages once more and *ad infinitum*, for by this time she always had authority in her possession entitling her to a man in advance of the stipulated one-hundred-day period.

584 Yet unfaithfulness *per se* in a lady has more frequently brought humiliating punishment. The face of one such untrustworthy wife was given a dusting with soot, and she was then seated backwards upon a donkey. The butt for all types of abuse and invective, she was led thus from bazaar to bazaar and her wickedness exposed openly to the populace.

291 The Wei-wu-erh tribesman is a picturesque figure in his long, bright-colored cloth coat. This garment has long sleeves which he pulls down over his hands in place of gloves in winter, and it is tied about the waist with a kerchief. His cap is usually of common cloth but sometimes of velvet with fur around the edges. Beneath his coat he wears pantaloons usually reaching down to within about six inches of his feet, which are often encased in leather boots with detachable slippers. The ladies are often dressed similarly, but in beautiful vari-colored and gaily designed wraps or in cloth coats of white or some light color. These, as in the case of the men, hide trousers. The face veil sometimes has fine lace work and a delicately embroidered fringe. Not all the

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563 593 early age, and during their stay at home they are occupied in different phases of the household.

563 592 565 184 The families of the lower classes often comprise economic units, particularly among the farmers, artisans, and small merchants. The family as a whole is engaged in the economic tasks of gaining a livelihood. The father trains his sons to assist him in his profession, and eventually to take over and inherit their father's place. The father thus need not hire any assistants, but gets the necessary aid from his own family. Usually one son stays with his father, while the others, when they are old enough to establish their own households, go and seek their fortunes elsewhere. But while belonging to the nuclear family, all the sons participate in the economic activities.

The well-to-do families do not, as a rule, comprise such units of production. Some of the sons may be studying and training for future positions as officials, while others may actively participate in their father's business.

563 592 565 184 86 [891] Most families in the lower brackets, i.e., the majority, cannot afford to send their sons to schools; they cannot afford the fees, nor spare the time in which their sons might be participating in the economic activities. Thus the family takes upon itself the additional tasks of educating the children and teaching them the religious customs and rituals, and social manners. The child learns how to perform the most basic rituals of the Moslem religion, to recite a few prayers in Arabic, and to behave according to the local social customs and standards.

563 602 Larger kin groupings are hardly existent among the Turkic sedentary population of the Northwest. Since the family unit's ties are so loose, it is impossible to maintain relationships with relatives who do not belong to the immediate family. No ties of everyday life keep them together, and no economic obligations are required from relatives, other than the most immediate ones. In the well-to-do families, there might be some additional ties involving property and inheritance, but otherwise there is little closeness in the relationships of the members of the clan.

563 593 684 [593] [586] [587] The immediate family is the only social unit to which the individuals feel loyal and attached. However, under the circumstances, these attachments are not too strong. This may constitute one of the main reasons that adultery and lack of loyalty to a spouse are not as severely regarded as they are by the orthodox Moslems. With the loose laws of marriage and divorce in Sinkiang, many incidents of possible adultery are prevented because the husband and wife are able to attain a legal separation and remarry. Where cases of adultery do occur, the women are the main subjects for punishment. The husband of an adulteress is entitled to punish his wife and to cease to treat her kindly. There is not much that a woman can do to a man if he has switched his loyalty.